"How Much More
Help for Heavenly Father

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Mtt.7:11 "If ye, then, be ing evil, know how to give good gifts unto your children, how much more shall your Father."

Mtt.6:30 If God so clothed the grass of the field--how much more shall he clothe you, O ye of little faith."

Heb.9:13 If the blood of goats and of bulls--how much more shall the blood of Christ."

INTRO. "How much more." These words express a mode of reasoning often used my Jesus and often lustrated thruout the Scriptures. It is none other n the scientific method of reasoning from the known to the unknown. In our text we begin on the plane of t the human and reason to the divine; on the plane of the material and reason to the spiritual; we go from that which is temporal and temporary to that which is eternal. We do this by exercising our powers of observation and reflection, which is a fundamental method of increasing knowledge. The text seems to say,"Look and you will find in the familiarities of your own life and the commonplaces in the world about you the elements of right thinking concerning the Divine. "If ye, then, how much more your Heavenly Father."

I. "If ye then, being evil, know how to give good gifts, how much more shall your Father."

Let us go into the family circle to discover some hints about God. We are told thatthe arrangements and gov't of a typical home will give us a glimpse of the divine fatherhood.

1. In the home there is a pervading affection among its members which motivates all its activities.

This home affection expresses itself in many different ways.

Like the notes of an organ- the same compressed air goes thru all the reeds and all the pipes, but the different reeds and pipes make different notes,

Also in the same musical number there may be soft gentle strains, and then again severe thundering chords. It may now be sharp and severe like the winter, then soft and gentle like the spring. Or it may become ardent and warm like the fruitful summer, or it may be full and mellow like the atumn.

Affection in the home is expressed in many different ways, but back of its many different conditions it remains the same constant affection.

2. I note further that in the home the wishes of the children do not always determine the gifts of the parents. The wish of the child is not the law of the home. That law is determined by the judgment of the parents.

A sick child asks for cake, but the mother gives medicine instead. Often the son wants to go to a baseball game or go fishing, but the parents make him go to his lessons and chores instead. Often the daug'ter wants to parties and dances but the parents say, "No, you cant go this time, you have this or that duty to perform. Thus affection in the home often reveals itself in direct antagonism to the wishes of the children.

Now let us reason from this to the divine affection. If the affection in the home ~~some~~ often restrains with apparent severity, how much more will the "all-wise" Affection be constrained to act in apparent antagonism to our blind and petty desires; and like rebellious children we often think God cruel and anything but love. But just as we know that the parents are actuated in their judgments by an unselfish, sacrificing love, so we may conclude that God is good and is ever prompted by an infinitely greater love than ours can possibly be.

3. Col.R. H. Fitzhugh expresses it aptly in his "The Paradox of Prayer"

He asked for strength that he might achieve; he was made weak that he might obey.
He asked for health that he might do greater things: he was given infirmity that he might do better things.
He asked for riches that he might be happy; he was given poverty that he might be wise.
He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.
He asked for all things that he might enjoy life; he was given life that he might enjoy all things.
He has received nothing that he asked for, all that he hoped for. His prayer is answered."

II. "If God so clothed the grass of the field, which today is and tomorrow is cast into the fire, how much more will he clothe you, oh ye of little faith."

Spring is here and we are all fevered by it. How we revel in the green hillsides and in the blossoming trees and in the budding flowers! Examine all these colorful creations of spring until you are possessed by their ineffable loveliness; then reason with God's Scripture's "How much more". Dont confine the suggestions merely to the temporal and physical things of life. There is a springtime for the soul as well. The Word of God tells us of wonderful garments for the spiritual man. "Garments of salvation." "Robes of righteousness" "Garments of praise" These phrases describe the lovely clothing of a hallowed and perfected life. May I have my spiritual nakedness clothed, covered by their surpassing beauty? The colorful flowers of springtime gives us the hope that by the grace of God I may one day be a flower in His kingdom. The beauty of nature assures me that I may obtain the beauty of holiness. the garden of grace — love joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control

IVI."If the blood of goats and bulls ~~sanctified~~ unto the cleansing of the flesh, how much more shall the blood of Christ."

The argument is plain. If certain things happened in the Old Testament, how much more will they happen in the New. If this man in the O.T. times who had never seen Christ attained to such glorious heights self-realization and God-consciousness, how much more may I who am priveleged to gaze upon the Master's face?

If Moses obtained the spirit of endurance "as seeing him who is invisible", how much more may we endure upon whose eyes has dawned all the glory of the incarnate God? If Job attained unto patience, upon whom the beauty of the Lord had not yet arisen, how much more shall we who have seen the transactions of Bethlehem, Gethsemene, Calvary and Olivet?

If our brethren in the twilight of O.T. times felt the cleansing power of sacrifice and knew their sins to be forgiven, how much more shall be the wealth of our consciousness who have beheld "The Lamb of God and have heard the apostolic word that "God for Christ's sake has forgiven you"?

Conclusion. We reach the conclusion that God is always whatever we need him to be, tho not always what we want him to be.

There is a Jewish tradition that the manna tasted like whatever one was hungry for every morning. For instance, if a Jew of the wilderness wanted the cucumbers and the leeks of Egypt for breakfast, and would take his manna thankfully, the manna would taste like cucumbers and leeks to him.

So God is our life and is to us just what we need him to be.

Do you want a friend faithful and true? God is a true guide and a loyal pal.

Do you want someone to whom to go in your trouble and distress? God is a confident in whom you can put your whole trust and in whom you

can confide your innermost secrets.

Do you want someone to plead your case and cause? Christ is our advocate before the Throne of Grace. Thus did John McNeil reason, and so may we all reason.

If in our earthly homes thru loved ones and friends, if from our natural environment, if from our personal ~~experiences and~~ contacts we we have experienced such riches, how much more, how much more may we receive from God!